Syn. 7. 60. 197

THE MERCHANDISES OF POPISH *Priests.*

Laying open to the World, how cunningly they cheate and abuſe poore people, with theyr falſe, deceitfull, and counterfeit Wares.

Written in French by *Iohn Chaſſanion*, and truly tranſlated into Engliſh.

ESAY. 55. 1. 2.

Euery one that thirſteth, come yee to the waters, and yee that haue no ſiluer, come, buy, and eate: come (I ſay) buy wine & Milke, without ſiluer, and without Money. Wherefore do you lay out ſiluer, and not for bread? and your labour, without beeing ſatisfied?

AT LONDON,
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TO THE RIGHT Honorable Sir *Thomas Bennet*, Knight, Lord Maior of the moſt woorthy Cittie of London: And to his two vvorſhipfull Brethren, Sir *William Rumney*, and Sir *Thomas Middleton*, Knights, Sheriffes of the ſame Cittie.

Need not expreſſe to the world (right Honorable & worſhipfull) the great care & paines you take, for the good gouernment and welfare of this Honourable Cittie: the leaſt eye may apparantly diſcerne it, and your daily endeuours doe ſufficiently declare it. VVherefore, ſetting aſide ſuch needleſſe labour (and praying for your further proceeding in the ſame) conſidering the places of degree you hold, and the trading in Merchandiſe which you profeſſe: I haue entred into ſuch boldneſſe, as to acquaint you with other extrauagant Merchants (or rather meere Mountebancks) that nowe doe vſurpe your laudable title in the world, ſo cooſening, cheating and abuſing poore people with their deceitfull wares,

as (when at your good leyſures) you haue read ouer this ſmall diſcourſe, I make no doubt but your ſelues will confeſſe the ſame. I entreat your Honour and VVorſhips, to entertaine my loue in this poore gift, no otherwiſe, then my affection to you doth deliuer it: So ſhall you reſt pleaſed, and my ſelfe fully ſatisfied.

Your Honors and Worſhips
to be commaunded.

A Preface to the Treatiſe of the Merchandiſes of Popiſh Prieſts.

By *Iohn Chaſſanion.*

AS it is a thing (of all other) moſt neceſſary, perfectly to know the truth of God, which is manifeſted vnto vs in his word, to the end wee may the better follow and conforme our ſelues in life and conuerſation thereafter: euen ſo is it as needfull, to haue regard of the abuſes, which are thereto contrary, for our better reiecting and deteſtation of them. To this end is it, that the Prophets and Apoſtles giue vs many aduertiſements in theyr writings, as alſo our Sauiour Chriſt himſelfe, when he ſaith: *Beware of falſe Prophets, which come to you in Sheepes clothing, but inwardly they are rauening Wolues: yee ſhall knowe them by their fruites.* Why then there are falſe Prophets, that cunningly diſguiſe themſelues, vnder the ſhaddow and apparance of ſimplicitie and humilitie: yet rauiſh, rent, deuoure, and conſume all that they can enſnare, like hunger-ſtarued Wolues, without eyther regard of God, or the poore ſoules of them, which they leade to perdition, ſo much as in them lies. Math. 7, 15, 16.

And ſuch are their fruites, whereby each one of them is to be knowne. For not onely their doctrine is falſe and lyes, but alſo their adminiſtration is peruerſe, and theyr liues in like manner. Wherefore all men are to be aduertiſed, how to keepe themſelues from ſuch abuſers, and murdering thieues of mens ſoules. Such were the Prophets and Sacrificers, whereof it is ſaid by Ieremy. *They traffique in the Land, and the people perceiue it not at all.* Iere. 14. 16.

Euen ſo is it in this great Citty of *Babylon*, which hath extended it ſelfe thorow many & ſundry Countries, Cities, Borroughes and Villages, hauing an infinite num-

ber of abuſions, the moſt groſſeſt and apparant, and exerciſed by them, who tearme themſelues Church-men: as ſhall be in ſome ſort diſcourſed in this Treatiſe, intituled, *The Merchandiſes of Popiſh Prieſtes*, in regarde of the traffique and Merchandiſing, which they vſe at all times, at the diſpence and charges of poore people, vnder pretext and cullour of religion and Pietie. Which is a prophanation (of all other) moſt ſtrange, and almoſt incredible, if the matters were not euery where euident, & too too common.

For who would beleeue, that there were in the world ſuch brazen-faced people as theſe are, to exact mony in ſuch manner, and for things which (they ſay) are holy & ſpirituall? If the enchaunter *Symon*, was ſharply reproo-
Acts, 8, 10. ued by the Apoſtles, becauſe he imagined the gifts of the holy Ghoſt might be bought with money, as is declared in the Acts of the Apoſtles: howe much more then are they to be condemned, who, tearming themſelues to be Paſtours of the people, doe expoſe to publique ſale their owne proper Sacraments, ſuch as they be, or as they would haue them to be?

Theyr Maſſes, is there not a taxation made of them by themſelues? Will they once open the mouth, mooue the tongue, the finger or foote, without knowing how much they ſhall haue for theyr labour? Haue they not taxed all theyr actions and ceremonies? Doe they not ſell theyr very prayers and mumblings? Wherein they are like to
Math, 23, 14 the hyppocriticall Scribes and Phariſies, *that did eate vp poore widdowes houſes, vnder the cullour of long Prayers*, in regard whereof our Sauiour pronounced a curſſe vpon them. Doe they not make a market of theyr Abſolution, and of Auriculare confeſſion? Will they receiue any to ſhrift, or confeſsion (as they call it) without taking money, egges, Cheeſe, or ſome ſuch other wares? for euery thing is good for them.

Whereupon, I now call to minde, a pleaſant prettie reckoning, which I heard heeretofore, that a pariſh Vicare

care had made him by ſome odd companion of his, who (after he had been confeſſed) ſaid to his Confeſſour, that hee had no money then to giue him, but prayed him to accept of a Hare. The Prieſt made aunſwere, hee was well contented, thinking hee had had it there about him, whereto the man replyed, he ſhould haue it, ſo ſoone as his dogge could catch it, & ſo ariſing from off his knees, went away flouting his Confeſſour, that hee had payed him with ſuch currant money.

And indeede, may they not bluſh with very ſhame, to exact money for the place of buriall; which euermore appertained freely to the people? Dooth not S. *Ierome* reprooue it, in his Queſtions vpon Geneſis, in the third Toome of his works? *Gregory* Biſhop of Rome, dooth not he alſo condemne it as an exaction, euen worſe then barbarous and pagane, writing to the Biſhop of *Meſſala*, lib. 4. 7. And to *Ianuarius* Biſhop of *Sardinia*, Epiſt. 55. lib. 7. Such a ſordid kind of ſale, & moſt prophane, was it not interdicted by the *Triburian Councell*, chap. 16. and yet they will alledge their Councels to vs, as thereby to value and beare out theyr barterings.

If they ſay, the workman is worthy of his wages, and, that he that ſerues at the Altare, ought alſo to liue of the Altare: thereto I aunſwer and accord, allowing it for reaſonable, that euery one ſhould haue, whereby to maintaine himſelfe honeſtly in his vocation: And that wee ought not to binde vp the mouth of the Oxe, that brings vs the graine. But yet, if they be Paſtours of parriſhes, they haue the Diſmes, and other good annuall rents, and what would they more? Ought they not with reaſon to reſt cõtented? To demaund, or take (at any time) ought elſe beſide (as they doe by way of office) is too intollerable. It is a kind of ſinne, whereof they that haue the gouernment of the Church, ought to be farre from, & not to be any way couetous of diſhoneſt gaine, but aunſwerable to that which Saint *Paule* ſaith to the *Theſſalonians*. 1. Theſ. 3. 11

Either their ceremonies and dealings are of God, and

according to his word, or elſe they be the inuentions of men: if they be of God, they are not to be prophaned, and made a mart of. If they be of men, and not of God, (as for the moſt part they be) they are meerely vaine, and nothing woorth. To ſell ſuch Nut-ſhells, (as they are skilfull enough in) doe they not declare themſelues to bee wainſcot-faced, euen like vnto your common Pedlers?

We doe them too much honor, in calling them Merchants, for they ought rather to be termed Mountebanks, and impudent deceiuers, who haue no ſhame at all, to baffull poore ſimple people in this ſort, eſpecially in theſe dayes, that deliuers ſo cleere a light to the world. Thoſe which the great Romaine Dragon hath hatched, giuen life to, and ſcattered heere and there, to impoyſon the whole earth, that make a newe kinde of Sect, and ſay they are of the ſocietie of Ieſus (as if all other men were ſecluded and excommunicated from them) doe ſhewe themſelues to be the moſt cunning and craftie, and the ableſt (beyond all other popiſh hypocrites) to collect, gather and enrich themſelues.

For they will not be rancked with the begging Friers, or Wallet-carryers, they muſt haue rents and reuenewes to liue at theyr eaſe vppon, as they haue already well furniſhed themſelues withall, in many places. They will refuſe an Egge, to haue an Oxe. (as the ſaying is) and will accept of no preſent, except it be of good value. And to this purpoſe, I will receite an example, which I heard deliuered by a Catholique Gentleman of Lorraine (as now they vſe to terme themſelues) ſimple, and nothing ſuſpitious of ſuch matters.

I am not of your Religion (quoth he) neuertheleſſe, I will tell yee an vndoubted truth concerning the Ieſuits, the greateſt hipocrites, and cunningſt people that can be. In teſtemonie whereof, hee reported, that a Gentleman of Lorraine (whom he named) being willing to gratifie ſome merite in a Ieſuite, which came often to his houſe,

houſe: at the firſt time he honeſtlie preſented him with a piece of gold, but being by him refuſed, the Gentleman offered him a Tunne of wine, whereof likewiſe he would make no acceptance, but ſayd vnto him. Since hee ſhewed himſelfe ſo kinde and liberall to him, hee would gladly entertaine the gift of a ſiluer Challice, if it pleaſed him to be at ſuch coſt with him. Whereto the Gentleman willingly condiſcended, and promiſed hee would haue one made for him. But the Ieſuite tolde him, that in no caſe it was to bee made by his appointment, but his Colledge was to direct the ſame, according as they pleaſed. When the Gentleman ſaw the impudencie of this Gallant, that he intended to ſize him at the price of a Challice, exceeding the compaſſe of his owne free purpoſe: hee grew into diſpleaſure with him, and commaunded him out of his houſe, like a ſaucie knaue and ouer-bolde companion.

The flock of this Fowle, that neſt ſomewhat neere to *Pont a Mouſſon*, and not aſhamed to aske for themſelues, the Watermilles belonging to that place: vnſatiſfied with the great reuenewes, which in very ſmall while they haue there gotten together. And which was publiquely tolde (in reproofe) to one of them, who obſerued a Catechiſing (after their manner) on Sondayes in the Cittie of *Metz*. For when he condemned the couetous affectation, after the goods of this world: one, beeing then preſent, out aloude made him this anſwere. Wherefore then doe you demaunde the Water-milles of the Bridge, if it behoues not, to bee couetous of worldlie riches?

Beholde what vnwarping countenances theſe Merchants haue, beeing much more hardie and bolde then Harpyes (beyond all other) to gripe, graſpe, and deuoure all that they can catch from men. And in regarde, that many are ſo dull and blinded in vnderſtanding, that they will haue no knowledge at all of theſe ſhameleſſe trafficquers and impoſtures: the Printer was deſirous to make

knowne,

knowne, the whole bulke of ſuch Merchandiſes, as they haue medled withall in generall, by a diſcourſe of obſeruation for aboue 46. yeares, to the end that euery one might take note thereof, and no man pretend ignorance. And deſiring me to renew the Copie which he had in his cuſtodie, I yeelded thereto gladly, and amended many faults eſcaped in the former impreſſion.

But firſt of all it was mine intent, to place in the formoſt ranck and battalion, the matters moſt deſeruing marke in this caſe, and which are (indeede) of greateſt importance. Namely, the traffique of the Court of Rome, whereof there is not the like in the whole world: for it hath neither brinck nor bottome, feare nor ſhame, but all that comes thence muſt ſauour of gaine. And yet I purpoſe not to ſet heere downe, as by way of Inuentorie, all the wares of this Prince of Merchants, which be ſet to ſale in his broaking Babylon, becauſe they are too many, and monſtrous. I will only touch ſome perticulers, which ſerues as ſmall ſcantlings, whereby to decipher the reſt of ſuch Merchandiſe.

For marriage contracted in the third degree of conſanguinitie or affinitie, the taxe is 14. Tourn. 3. Duc: 4. Carlines. Now you muſt vnderſtand, that this is but for the diſpenſation, for yet there is a further agreement to be made out of the dowrie.

That a Iew may haue a Synagogue in his houſe, the taxation is 30. Tourn. 7. Duc: and 6. Carlines. To erect a new a Synagogue publiquely, is 60. Tourn. 15. Duc:

Hee that hath not but ſix yeares receiued the firſt ſhauing of his crowne: payes 9. Tourn. 2. Duc: and 9. Carlines.

For the defect of ſome member of the body, the diſpence of the clericall carracter, and for the foure firſt orders, is 6. Tourn. 2. Duc.

If any haue exerciſed the miniſtring at the Altare, that is, either ſaid, or ſung Maſſe, and haue adminiſtred the Sacraments,

Sacraments, and beeing no Prieſt: hee muſt pay 36. Tourn. 9. Duc.

A parricide is quitted and abſolued, for foure Tourn. 1. Duc: and 8. Carlines: you muſt note, that the Popes make heere better markets of murders, committed on the perſons of fathers or mothers, then for the beating only of a Clerke or Prieſt.

He that beates a Clerke or a Prieſt muſt pay 6. Tourn. 2. Duc.

He or ſhe that kilies an infant, ſhall pay 4. Tourn. 2. Duc: 4 Carlines.

The woman that hath taken a breuage, to deſtroy the fruite in her wombe (Oh deteſtable horrour) ſhall be abſolued for 4. Tourn. 2. Duc: and 8. Carlines.

The woman Sorcerer, Witch, or Enchauntreſſe, muſt pay. 6. Tourn. and 2. Duc.

Abſolution for hereſie is graunted, before it be abiured, for 36. Tourn. and 9. Duc.

For ſacriledge, theft, fyring of houſes, rauiſhing, periurie, muſt be payed 36. Tourn. 9. Duc: for euery one of them.

The abſolution for whoredome, committed by a Clerke, though it be with a Nun, or with any woman of his owne kinred: is but to pay 36. Tourn. and 3. Duc.

If with ſuch whoredome and inceſt, one demaund alſo abſolution for Sodamie, although it bee coupling with ſome beaſt, (Oh moſt horrible execration) to bee diſpenſed withall, and haue power to come to his orders againe, and to enioy his benefices, hee muſt pay 36. Tourn. 9. Duc.

The abſolution for a Nunne, that hath played the whore with many, either without, or within her Cloiſter: to be made capable of the dignities belonging to the order, euen if it were to bee the Abbeſſe herſelfe, coſts 36. Tourn. 9. Duc.

A licence for erecting Fonts, to Baptiſe children in, muſt coſt 24. Tourn. 6. Duc.

A licence

A licence to erect a Collegiall Church, or elſe to change a parochiall Church, coſts 100. Tourn.

But the very greateſt profit, that is to be made in this Faire of Rome, is the cloakings of the Biſhops and Archbiſhops thorowe all the prouinces of Chriſtendome. Then are there Bulles to be bought, and the exaction of Annates or firſt fruits: not forgetting (among the reſt) pardons and indulgences, the mercerie whereof is no leſſe valuable, then them of Maſſes, as may appeare by the deciſion of a proceſſe, betweene a Prieſt and a Shoomaker of *Haganau*, the recitall whereof is worth the hearing.

In the time of Pope *Leo*, there was a certaine Munke ſent to ſell his Indulgences thorowe all Germanie, and came to the Towne of *Haganau*, which is about foure leagues from *Strasbrough*, where it fortuned the wife of a Shoomaker to buy a pardon, which coſt her a peece of gold, contayning the price of her ſaluation, in this kind of aſſiurance, and alſo to be exempted from the fire of purgatorie, immediatly vpon her deceaſſing, and then forthwith to be receiued into heauen. She dying within ſome ſhort while after, her husband brought her to the graue, without any accuſtomed ceremonies vſed at the expiation of her, by reaſon hee was ſcant well pleaſed, for the Crowne ſhe gaue before for the ſaid pardon. The prieſt beeing very angry, that hee had no profit at all by this interment: made complaint thereof to the Magiſtrate againſt the Shoomaker, to be a contemner or deſpiſer of religion, and one that had no care at all of his wiues ſoule. The Shoomaker beeing called for, and demaunded why he had no Maſſes of *Requiem*, ſung or ſaide for his wiues ſoule, made aunſwere, that ſhe had no neede thereof, being already in Paradiſe. The Magiſtrate asked him, howe he knew that, and what aſſured teſtimonie he had thereof? Wherevpon the Shoomaker preſented him with the Popes Bull, and deſired that it might be publiquely read. The Iudge deliuering the Bull to the prieſt to read, and

he

hee perceiuing that it was a lawfull Bull of the Popes: ſtoode ſome-what amazed thereat, and made refuſall of the reading it, but yet notwithſtanding (in the end) hee was enforced to doe it. After it was read, the Iudge and the Prieſt were both aſhamed, and had not a worde to ſpeake againſt it, whereupon the Shoomaker ſaid. Now Maiſters, you that are by-ſtanders, ſpeake your mindes, whether the teſtimoniall which I haue of my wiues ſaluation, be not ſufficiently enough auaileable, and woorthy to be beleeued, for ſhee bought it for the price of a Crowne. How happens it then, that our prieſt ſayth, ſhe hath neede of (I know not how many) Maſſes, for her ſafer deliuerance? If this Bull be not true, the Pope hath beguiled her, & if ſhe be not abuſed, then the prieſt is moſt ſhameleſſe, & offers me too great an iniurie. The Iudge and the prieſt, hauing no meanes at all left, whereby to aunſwèr the Shoomaker, let him depart in peace, for they durſt not any way condemne the Popes pardon. Such was the iſſue of this plea, ſeruing as an abſolute arreſt to ſhew, that the Indulgences of the Romaine Biſhops, are of aunſwerable vertue and efficacie to their Maſſes, what difference ſoeuer there be in price, between the one and other.

GOD, who is the onely ſoueraigne Sheepheard of Iſraell, and the true Father of perfect light, will (of his great goodneſſe and mercy) illuminate theyr eyes which are yet in darknes, for their better diſcerning between the good and falſe Paſtours: to the end, that flying from the voyce of theſe ſtrangers, they may ſee & follow the great Sheepheard and Biſhop of our ſoules, which is our Lord and Sauiour Ieſus Chriſt, Amen.

The Authors Prologue.

THE matter whereof we are now in queſtion, is euen as memorable, and worthy to be knowne, as any other that can be ſpoken off. And it is a ſubiect (of it ſelfe) ſo facile, cleere & verifiable: that all people may eaſily vnderſtand it, euen lads and young children, in whatſoeuer Lands, Countries, & Seigneuries they liue, becauſe there are Merchants in euery ſeuerall place, which may make the caſe to carry the better euidence. In briefe, to ſpeake well & truly, there is no Sorboneall *difficultie in this Booke, but onely ſome abuſes (too plainly manifeſted) are briefely touched, to the end that (hereafter) euery one may the better beware of them. And therefore I entreate yee, that it may not be peece-meale read, but with diligence intirely: for vndoubtedly, if it be read and well vnderſtood, it may bring an ineſtimable commoditie to the poore world, and profit incomparable, vnder the grace and fauour of GOD, whoſe name bee eternally praiſed and magnified. Amen.*

The

The Mart, Market, or Merchandiſes of Popiſh Prieſts.

THE condition or eſtate of Merchandiſe, for the time of this life, beeing ſo neceſſarie, as without it we cannot well liue, is commendable and very beneficiall, prouided that it bee faithfully entertayned. That it is very neceſſary, experience makes apparant demonſtration: for indeed it is moſt requiſite, that the aboundance of one Country, ſhould ſupply & ſupport what is wanting in another. And therfore ſuch perſons as are laborious, diligent, and induſtrious, are apteſt for maintenaunce of publique occaſions: who (without cunning, craft, or cauillation) may haue the diſtribution, change, conſeruation, and tranſportation, of diuers ſorts of Merchandiſes, from one place to another, according to the exigence of time, and neceſsitie of the people. In which action, honeſt Merchants are lawfully authoriſed (like good and faithfull ſeruaunts to common benefit) moderately to gaine and profit by their Merchandiſes, for maintenaunce of their eſtates, their peſons and families. But yet with this prouiſo, that they ſhal trade in all honeſtie, without circumuention, *and iniurie to theyr neighbours, without craft or cooſenage in any one deception*: for if they be not found faithful and intirely true, they are no Merchants, but rather louers of theft, and cloſe packing companions. 1. Theſ. 4. 6.

For ſome ſimilitude of this condition, our Sauiour Ieſus Chriſt, taught & inſtructed his followers, to encreaſe, multiply, and make profit, by the talents and gyfts of God, beeing diſtributed to euery one according to his bountie and good will, ſaying: *Traffique and profit vntill I come*. At his returne, he puniſhed the wicked & slothfull ſeruaunt, who had not doone his dutie, nor deliuered any fruite of the gift hee had receiued: giuing thereby to vnderſtand, that we ought not to be idle, neyther ſhould we receiue the gifts of God in vaine, for otherwiſe Luk. 19. 13

we can no way eſcape his heauy puniſhments. And it is to be vnderſtoode, that hee had no will to ſpeake in that place, as concerning corporall commerce or traffique: For queſtionleſſe, the qualitie or eſtate whereof I ſpeake, as in temporall and ciuill matters it is good and honourable, euen ſo in caſes ſpirituall, it is curſed and deteſtable. And therefore S. *Paule* (in due reuerence to God) forbiddeth euery man that would be a Miniſter, and a ſeruaunt to ſpirituall offices, which is the adminiſtration of the holy word of GOD, and the ordinances of Ieſus Chriſt, *that they are not to be hindered by temporall negotiations, or ſecular affaires.* And yet notwithſtanding, God (in his diſpleaſure) hath permitted, that in ſteed of good Paſtours, and true Miniſters of the ſaid holy word: into the Church there ſhould intrude themſelues, I ſay not onely groſſe and abſurd Merchants, but (that which is much worſe) very furious thieues, and inſatiable rauenous Wolues.

2. Tim. 2. 4.

Is not he to be iudged a theefe and a robber, that ſelles the things which are none of his owne? Or that by ſubtile meanes, in ſteed of gold and ſiluer, ſelles lead or copper, wherein, is not the buyer both cooſened and deceiued? In like manner, long time haue they, to the great detriment of ſoules, the bodies and goods of poore people, thus dealt: when, in ſteed of Gods faithfull ſeruants, that are to inſtruct and guide the poore world the way to ſaluation, there haue entred, not by *the doore*, which is Ieſus Chriſt, falſe Impoſtures, but by violence and other ſiniſter waies. And (as Saint *Peter* ſayth) *Falſe teachers, bringing in ſects of perdition, renouncing the Lord that hath bought them, by whom, the way of truth ſhall be euill ſpoken of. And through couetouſnes ſhall they make Merchandiſe of poore ſimple people, by feigned words.* For ſuch workers of iniquitie, haue not forgotten any thing, omitted nothing, or left ought whatſoeuer vnattempted: Whereof (by cautelous inuentions) they haue not made merchandiſe, according to their owne will and pleaſure.

Iohn. 10. 1.

2. Pet. 2. 1. 2

There

There is no minde, that can comprehend, or tongue declare, all the markets of theſe Merchants: but out of ſo bottomleſſe a hell, and out of ſuch a prodigious multitude, we may touch ſome few poynts, leauing the reſidue to be conſidered, by people of more ſubtile vnderſtanding.

The Merchants which we call into queſtion, are wonderfull craftie, and haue ſo multiplyed theyr wares and workmenſhips, as they haue left neither Cittie, Towne, or Village, Mountaine nor Valley, but haue ſtored them with commodities out of their ware-houſes.

Neuer were there any ſo cunning Foxes, for they haue got all things vnder theyr owne grype, and for the clenlier carriage of their practiſes, they giue it forth: that all their dealings are exceeding profitable, indeede, euery way aunſwerable to the falſe Queene *Iezabell*, who painted and embelliſhed her face, to ſeeme faire, and to ſhun the furie of *Iehu*. So theſe men, beeing couetous of glory, auaricious Merchants, cloke their behauiour, by attributing to themſelues, what belongeth onely to GOD: as iuſtice, vertue, wiſedome, pardon, mercie, remiſſion of ſinnes, hauing alwaies in their mouthes, Lord God, thanks be to God, in the name of God, the authoritie of God, of Saint *Peter*, and of Saint *Paule*, &c. Behold their cunning, the outward painting of theyr hipocriſie, for otherwiſe they know well enough, that they could not hold out with any eſteeme, but their priuie packing would very ſoone come to ruine.

2. Reg. 9, 30

Ierem. 4. 4.

They haue a deepe reach in theyr merchandiſing, and commonly doe diſguiſe themſelues, hauing theyr heads ſhauen ouer almoſt, or theyr crownes at the leaſt: becauſe it is written, *That no man may buy and ſell like them, ſaue he that hath the name, or the marke of the beaſt.*

Apoc. 13. 17

They traffique, mart, ſell, reſell, they chop, change, and rechange, by whole ſale, or many matters together: they haue theyr Broakers, their fardle-bearers of benefices, and euery one enſtructs another in theyr trade and

occupation.

Theyr times for traffique is alwaies ready, and yet neuertheleſſe, they haue great & eſpeciall Marts or Faires, according to the time and ſeaſon, cheefely againſt the dayes of high Feaſtes, quite oppoſite and contrarie to all other trading Merchants. When Eaſter, Pentecoſte, All Saints, Chriſtmaſſe, and ſuch dayes (as they themſelues haue appointed) doe come, all other Merchants (but they) ceaſſe from commercing. For there is no trading or Merchandiſing, but they can cauſe it to ceaſſe when they pleaſe: to the end, that themſelues only may make theyr commoditie, and euery one may come to do homage to them, becauſe this ſerues not a little to theyr aduantage.

Heereof (in our time) we haue ſeene a meruailous example to this purpoſe, to wit, the generall Groiſade, which was publiſhed almoſt thorowe the whole world, and (G O D knowes) by what meanes, vpon what ſuppoſition, by what compact, or by what expeditioners in ſuch matters, the ſame was carried. They would compell all ſuch as they pleaſed, to obey theyr deſires, they would curſe and excommunicate all them, that any way contradicted theyr lyes and abuſes, and yet who knowes hetherto, whereto it tended? A greater Mart or market was neuer ſeene, Hell and Paradiſe were ſet wide open, to thruſt in, or take out whomſoeuer they pleaſed: but yet it could not be without ſome great gift or preſent, for wanting that ſtring, thoſe Gallants could not make any Muſique.

It was, and is lawfull for them, to make Feſtiuals, aſſemblies, and proceſſions, altogether after theyr wil and ordinaunce, none dare be ſo hardie, as to gainſay them. They may lay hands or holdfaſt, vpon linnen, vvollen, thred, Beeſes, Muttons, golde, or ſiluer, all thinges vvill ſerue for their expences: yea, to ſwagger, be dronke, & play (I dare not ſay the whorers) for nothing may be called into queſtion.

And

And to ſpeake vprightly, theſe honeſt Merchants are very different from all other: for you ſhall not ſee them at any time, to be diſcontented with their commodities: ſome, likes of cloth, other, hides of beaſtes, ſome, accept of ſilkes, others, mettals, and others, if it be but bread and wine. All is welcome, all is ſcrapt together, & all things haue good vent with them: It is a world to ſee, that in theyr dealings, nothing eſcapes, whereof they can not make vſe at theyr owne pleaſure: be it men or vvomen, young children, either borne or vnborne: be it the bodies, the ſoules and ſpirits of the liuing, or of the dead: be it goods viſible, or inviſible: be it heauen, earth, or hell: be it vittailes, be it dayes or times: be it marriage garments, ſhauings, annointings: be it Bulls, pardons, indulgences, remiſſion of ſins: be it bones, other reliques, or rogatiues, expectatiues, diſpenſations, exemptions: be it Sacraments & holy workes of God: be it bread, wine, oyle, Flax, milk, butter, cheeſe, water, ſalt, fire, fumigations, ceremonies, ſeaſings, ſongs, melodies, wood, ſtone, fellowſhips, inuentions, traditions, lawes, impoſtures, & a numberleſſe bead-roule of ſuch things, whereby they are meruailouſly well skild in getting mony: and wherby the poore people are ſo pared, haled from, and ſo eaten vp, yea, and ſo thruſt further off from God, day by day, as it would ſeeme impoſſible for men to beleeue it. Latus hic campꝰ ſcholijs egens.

And who euer once thought of theſe their preſumptions, when building ſolie vpon their ſubtilties, they haue ſo cheated the people, as to make them kiſſe a trencher, or a plate of gold, ſiluer, or lead, which they name the Platine, ſometimes the toppes of their fingers, euen their very nailes, certaine bones of the dead, which they call Reliques, and yet not without great gifts and preſents? I leaue the kiſſing the foote of the great Merchant of all, for neuer was the kiſſing of *Thais* ſo deerely ſolde, as his foote-kiſſing is, or the baſe fingers of theſe companions.

By ſuch effeminate Merchants, is the worde of truth impeached, abuſed, and blaſphemed, in ſteede whereof, 1. Cor. 4. 13

theyr

their falſe & baſtard deuiſes, are in all places exalted, pronounced and publiſhed, and yet not without a very deere ſale: for neuer were the words of an Aduocate, Atturney, Oratour or Phiſitian at ſo deere a rate, as are the ſpeeches of theſe ſuppoſed Patriarches. It is high time that the great Sheepheard, our Sauiour and Redeemer, *who hath bought vs with his blood, and not with gold, ſiluer, or other corruptible things*, would powerfully caſt foorth theſe cloaked thieues, Merchants, cunning changers and abuſers, that traffique in the Temple of God, as ſometimes he did in that at Ieruſalem, & when his good pleaſure is, by the vertue of the ſpirit, the ſword of his holie word, to perfect ſuch a needfull worke.

1. Peter, 1. 18. 19.

Iohn. 2. 14. Math. 10. 5.

Alas, when will it be, that wee ſhall ſee accompliſhed, what God promiſed by his Prophet *Zachariah*, ſaying: *In that day there ſhall be no more Merchants in the houſe of God our Lord*. Oh what counterfeit faces would theſe craftie Merchants make, when they could haue no longer ſale of their idle workes and deuiſes? According as it is written, *The Merchants of the earth ſhall weepe and lament, for no man buyeth their wares any more*. And euen according to the very letter is it thus ſaide, concerning thoſe kind of Merchants whereof we now ſpeake. Happie are, and ſhall be they, that may ſee this time, and a day ſo much deſired, for vndoubtedly it is very wonderfull, that the world can endure an oppreſsion ſo horrible and outragious: becauſe there is no deſolation vpon the earth, which hath not enſued by theſe dreadfull and fallacious Merchants.

Zach. 14. 11 This is according to the cõmon tranſlation.

Apoc. 18. 11

Now, although their condition be ſo admirable, as it is impoſſible at full to make deſcription thereof: yet may their cunning ſleights, and tricks of pollicie be ſomwhat touched, for their practiſes are more queint and dexterious, then in raſh appearance they doe ſeeme to be.

Is it not an extraordinarie aptitude, to ſell well, and in ſelling, to be well payd, and that the buyer (finally) ſhall haue nothing at all, but the meere ſight of his vvares?

Maiſter

Maiſter *Gouuin* could hardly doe ſo much, and yet theſe fellowes paſſe currantly with it. That it is too apparant, euery eye may behold: but they will not ſee it, ſo much are they hood-winckt, blindfolded, & beaſtly beguiled by the world.

Among honeſt and true dealing Merchants, it was neuer noated, that they ſold nothing but the ſight of theyr wares: for they vſe to ſay in theyr vſuall language: The ſight ſhall coſt ye nothing. But theſe men, like to Iuglers or Mummers, are deeply skild in this kinde of dealing, and know very readily, to ſell, & reſell the ſole ſight of their trumpery. And what I ſay, is beſt knowne to good Cities or Townes, where, if any one be called to GOD by death: preſently theſe Merchants enter into theyr demaunds. If for bringing the body to the graue, you will haue the faireſt cloth, the middlemoſt, or the worſt of all: likewiſe, for the richeſt Croſſe, or the meaner, & according to the choiſe, the price is made. Wherin poore people are too much abuſed, for the whole caſe beeing conſidered well, as much for the dead, as for the buyer, the one values as much as the other doth. For the dead it is moſt certaine, though it may be eaſily knowne how to couer him, the beautie of the cloth neither keeps him from cold or ſweat, or any way moues him to griefe or ſorrow. But it is notorious in the fooliſh Buyer, for although he knowes he muſt pay well, yet hee carries away nothing but the very ſight, and as much muſt be made the next day for another. Thus theſe Maiſter-poulers are well experienced, in diſplaying and ſhewing their ablenes and ſufficiencie, to ſerue all alike in theyr ſight-wares and ſhadowes, themſelues eating the kernels, while others feede vpon the ſhelles.

Moreouer, is it not a moſt nimble kind of knowledge, to ſell the Merchandiſe the dearer, according to the ſorts of habillements, wherwith the Merchant is accuſtomed, the Merchandiſe it ſelfe beeing not one iote the better? Such things could neuer be ſeene in other Merchants, &

yet theſe doe it without contradiction, or any body making account or eſtimation thereof.

The Maſſe of a Channon, is it not much deerer then that of a Vicare? of an Abbot, then of a Munke? of a Biſhop, then of a Deane? and ſo in other degrees? And yet they themſelues ſay, that the Maſſe of a wicked man, anailes and values as much, as of any other, & ſo indeede we verily beleeue. Wherfore I would demaund of them, what is the reaſon, that of one merchandiſe, there ſhould be ſuch a diuerſitie of prices? And they can make no other aunſwere, but onely for the diuerſitie of the garments: wherein they altogether reſemble a Baude, that ſelles turpitude for more or leſſe, according to her Minions varietie in habits.

Theſe great Larrons, may eaſily content themſelues, when I handle them ſo gentlie, as to compare them onely but to an adulterous Baude, and doe not rather reſemble them to the traytour *Iudas*, as one of theyr owne Bookes doth, called *Stella clericorum*, where their goodlie title is ſet downe in this manner. *Qui Miſſam celebrat pro pecunia, videtur mihi dicere cum proditore* Iuda: *Quid vultis mihi dare, et ego vobis eum tradam?* Which is thus Engliſhed, *Hee that celebrates a Maſſe for money, it appeares to me, that he may ſay with the Traytor* Iudas: *What will yee giue mee, and I will deliuer him vnto you?* Are not theſe terrible Merchants, that make a mart of their God? They ſell both God & deuill, nothing can eſcape them: they coniure, they charme the time, haile and tempeſt: they make waters ſalt and ſower: in briefe, they grinde euery one of theyr things more fine then Muſtard.

Stella clericorum.

Is it not a notable piece of cunning, to ſell one piece of merchandiſe to many perſons, all at an offer, in one houre, nay in one very inſtant: yet no one to conceiue or know ought of another, and yet to receiue money of them all, and at an intire payment? The Angels of the Market-place, called the *Greue* at *Paris*, as they there call them, who are common Porters, and carry Billets and Faggots,

Les Anges de Greue a Paris.

Faggots, as vile and bad as they be, they (poore ſlaues) attaine to no ſuch riches, but theſe men can doe it well enough, and yet without any meruaile at all: for, that it muſt needes be ſo, they are not onely Angels, but euen Gods alſo, by their owne ſaying, and demie Gods, great Gods, and little Gods, creating whatſoeuer they liſt in heauen, earth, or hell. And therefore they may, as hath beene ſaide, very eaſily at one inſtant, to many different people ſell their merchandiſes, how and after what manner they pleaſe, for the fineſt ſleights doe paſſe the curranteſt, and practiſe (by proofe) doth plainely declare it. Namely, when there is any great throng or multitude, as about the Kings Court, or ſome ſuch like aſſembly: for the more reſort, giues greater grace to the carriage of the practiſe, but beyond all the reſt, when the Merchant is made account of, and can ducke lowe with his head, or elſe writhe himſelfe ſmoothly, or croutch a tone ſide, and deliuer the ſpruceſt and neateſt behauiour: as for example. Some Seigneur comes to the Couent of the Iacobines, or Fryer Minorites, the one beeing as good as the other, and there demaunds for a Maſſe. Yes forſooth ſir, ye ſhall haue it. Another comes and deſires the like: and then another yes forſooth Sir. So for a third, and a third yes forſooth Sir: and conſequently, come ſo many as will, none ſhall be refuſed: then ſhall ye ſee the hanſome Gallant come that diſpatches them all together. My faire Lords depart contented, the Merchant is paid and repaide, each one ſeuerally ſmiling, as well the ſeller as the buyer. Is not heere quicke commoditie? Is not this bleſſed bargaining? Their ware-houſes are well filled with theſe Merchandiſes, and theſe they call *Salted Maſſes*, God (of his goodneſſe) ſoone diſtemper and vnſeaſon them.

They are certainly ſo nimble and ready, as one can hardly be ſo ready for them. Among other things, they are (well neere all of them) Merchants of Waxe: but yet in the world, ye ſhall not finde an Apothecarie or waxe-

trader, that in this kinde of working can goe beyond them. Some poore ſilly ſoule, or (if you pleaſe) terme him a deuout honeſt foole, he comes into the Church, & faſtens a faire waxe light vppon a piller. My Merchant that is alwaies at hand for the purpoſe, ſees it, takes it, & (for the price it coſt) ſells it to another preſently, that comes and faſtens it to the ſame place againe within a ſhort while after. My Merchant failes not to keepe his watch, takes, ſells, and returnes the ſame candle many many times, without any ceaſſing, for diuers dayes together. Muſt not theſe ready traders be very ſoone rich, that haue (as ye ſee) both money & merchandiſe againe, and no doubts or delayes between the interims?

A little waxe brings them in great gaines, be they great Merchants, or of meaner degree, for all doe commonlie make vſe thereof: the poorer ſort ſell it ready made in Candles, but they that deale in groſſe, ſell it by whole lumpes made faſt to paper, or the labels of Parchment, which extends foorth benefit to all the meaneſt officers, as the Sealers, Copiers, Pettifoggers, vnder-Scribes, Secretaries to Abbies, Biſhops, Archbiſhops, and Cardinalls.

Cailiffe was the great Pontifex, ſucceſſor of Mahomet in Egypt.

The great Cailiffe, I meane the graund Prouoſt of all theſe Merchants, who is the moſt ſubtileſt of them all: he holds a Banck for all Nations whatſoeuer, and curiouſly conuerteth lead into gold. Neuer was ſuch Alchimiſtrie ſeene vpon the face of the earth, that hee and his, (in meere leade) ſhould finde out ſuch a rare veine of gold, which *Panormus* the honeſt Merchant (in his writings hath not concealed) for thus writes hee. *Dicunt aliqui, quod Nuncij Papæ non ſunt de aurati, ſed plumbati: ſed dic nihilominus, quod poſſunt dici de aurati: quia dant plumbum, et reportant aurum*: which is thus: *Some ſay, that the Meſſengers of the Pope are not golden, but rather leaden: but yet I may ſay to thee, they are golden, for they giue lead, and carry away gold.* This they call a labour with bodily eaſe, and to ſuch labourers, all things are apt for merchan-

Panor. ſuper prima primi de election, in gloſ. prima in fi.

Merchandiſe, or meere robberie: and yet the better to couer the cauſe, they giue it a moſt holie name, *The Hat-making of Rome*. But although it be no making of Hats, yet I am ſure it is (at leaſt) the ſelling of Hats, and neuer was there any Hat-maker, that ſolde his Hats at ſo deare a rate, for according to the couller, the price is made. The Hat-makers of Rome.

If they be red, then they are very deare, alſo, one may the better doo his buſines by one of that couller: witneſſe *Chriſtopher de Forliuio*, entitled with *Ara cœli*: the Spaniard *de Angelis*, with his great corde about him, & many other which I neede not name, for all the world knowes them well enough. And when theſe honeſt buyers are (by the great Hat-maker) thus coiſed and accouſtred with ſuch red Hates: then they goe from Cittie to Cittie, from place to place, but eſpecially to the Courts of Kings and Princes, to make their ſhewes, and ſtaule out their Merchandiſes, or (it may bee) to practiſe for ſome other bootie, for this red Hat is full of great vertue, to him that rightly knowes it.

First of all, ſo ſoone as any is couered with it, it is lawfull for him to doo any thing, to holde ſo many beneficces as he can lay holde on, bee they (as themſelues vſe to tearme it) compatible or incompatible, great or little, all will make the pot ſeeth. Secondly, he his enfraunchiſed from Annates, that is to ſay, for any benefice that he can catch, he owes no dutie to vacancie, being now become graund practitioner. Thirdly, he is alreadie in the way, and very neere, to be himſelfe the great Hat-maker, and ſoueraigne Marchant of all: are not theſe goodlie prueledges? is it not good to be ſure of one of theſe Hats?

After the example of theſe trafficquers, haue enſued other Bonnetters, and made themſelues (at the leaſt) Merchants of Bonnets. The ſellers doo dine very well, at the expences of the buyers, and yet the poore buyers are ſo ſottiſh and ſenceleſſe, as they will run and ſweate, (yea, no price ſhall hinder them) along the dagling The Bonnetters of Sorbonne.

ſtreetes of *Paris*, to ſuch as keepe theſe robes molding, contending who ſhal haue the firſt, the ſecond, the third, fourth, &c. Notwithſtanding, the one coſts as much as the other. For the hauing or not hauing of ſuch a biggin (a bonnet I would ſay) makes not a man the more or leſſe wiſe: I referre my ſelfe heerein, to my Maiſters of *Sorbonne*, imagining, that they doo not yet forget their ghoſtlie lirripup, that is to ſay, their bonnets and hoodes.

Now I am in very carefull thoughts, about a caſe new enough, though it happened heeretofore: and I entreate all you that reade this preſent Treatiſe, to reſolue mee therein if you can. It is concerning a Merchant, that ſupplyed the place at Rome of the great Merchant, for, as *Platina* writs in his booke of the lines of the Popes: Iohn the viij. of that name, the Cvi. Pope (but indeede *Ione*, for ſhe was a woman) held and poſſeſſed the ſeate pontificall, two yeares, one month, and foure dayes, at the end of which time, and ſhe being Pope (at leaſt, that I may not lye, Papeſſe) ſhee was deliuered of a young Popeling. I would knowe then, whether ſhe were elected *Vna Spiritus ſancti*; and if her Merchandiſe were ſo good and lawfull, to be allowed as a mans. Alſo when ſhe gaue any abſolution, or it was giuen to her: or ſolde any Croſſe, any Miter, or Hat; or when ſhe created any Biſhop, Prieſt or Deacon, how all theſe matters ſtood in force? Item, what then became of the Sacerdotall carracter? and many other things, whereof (at this time) I am content to be ſilent. If you know what to ſay, I pray yee anſwere: as for my ſelfe, I can gather nothing by it, but that it was very pleaſant and gallant.

Platina.

Queſtio. Pregnans.

Wherefore now I returne to my Merchants againe, of whom (in ſooth) there are ſome more cunning then others, and yet all but comes to the cleanlines of the Kitchin. For although in Fraunce, in *Piccardie* and *Normandie* they are marualous expert: yet are they nothing comparable to theſe, nor are ſuch artificiall dealers, as

they

they of the countries of *Zanclonge*, and of *Touraine*, where (after Chriſt-maſſe) to the day which they call Candle-maſſe, this is their cuſtome. Euery time that theſe Merchants doo ſing their *Veſpres* or euen-ſong, when they come to a certaine Antheme, which they call *De fructu*, they looke about about to eſpye ſome fruitefull bodie: fruitfull I meane, by ſuch a one, whoſe purſſe is well furniſhed, before whom they make manie ducks, curteſies, and ſcraping of caluiſh legges, and then kneele downe to begin *De fructu*. The poore ſimplician, honeſtlie ſings with them after their manner, fruitfully dropping what they deſire: in all which time, my Merchants tickle it with chaunting and quauering, till they fall from deſcanting, to drye laughing, ſupping and ſipping the merier afterward, for this fruitfull Euen-ſong. God knowes how many they ſerue in this manner, and how theſe fructifying Merchants, bring all the fruitefulnes and profit to their owne tables. The Merchants doo ſpeed well enough, though it turnes to the loſſe of the new-made ſinger, whom they gull and beguile in ſuch ſort, that he thinks himſelfe highlie prized and honored. Thus can theſe delicate Merchants vtter their paltrie wares, and get in fruites enow for their owne fatting, at other mens charges, making them ſing away their gold and ſiluer in this manner, vnder the cloke of comfort and conſolation: Oh excellent fruiterers.

The fructifiers of Zanctongne and of Touraine.

Moreouer, their ſinguler dexteritie is well declared, when (by a matter of nothing) they haue fructified & attained to ſo great goods, as they haue vſurped & gotten (almoſt) the whole riches of the land, yea, very neere of the whole world: as Kingdomes, Dukedomes, Counties, Principalities, Vidames, Baronries, Cities, Seigneuries, rents, heritages, houſes, vineyards, poſſeſſions, and all that one can ſpeake of. In troth, I am aſhamed to thinke, how they haue ſwallowed vp, and deuoured: they haue diſinherited Kings and Princes, Lords, Merchants, Burgeſſes, and other people of good eſtates, by hauing

hauing cunningly playd the hipocrites, euen in the beginning of their hipocriſie, when they were then poore and coretched enough. But now they are ſo rich and powerfull, that preforce they detaine all, and rather would they, that heauen, earth, the Sea, and all contained in them, ſhould bee confounded and waſted together, then any thing whatſoeuer ſhould eſcape them. And therefore they raiſe and ſtirre vp warres, debates, noiſes, perturbations: they burne, they kill, they perſecute, they impriſon and expulſe (to their vttermoſt power) all that dare contradict their doings. Of bookes or holy writ, they haue no neede to maintaine their cauſe by: but rather ſupport it by force, euen as thieues and murderers doe, for nothing els but power, remaines for them to reſiſt truth withall.

Oh greedie Woolues, inſatiable Woolues, that haue ſpared nothing whereon your pawes could be faſtened: howe well did Saint *Paule* ſpeake of you, when hee ſet downe his minde in this manner. *I knowe this, that after my departing, ſhall rauenous Wolues enter in among you, not ſparing the flocke.* Of ſuch Merchants, many other places doe ſpeake ſufficient, as 1, Timothie, in Ezechiell, & diuers beſide.

Acts. 20.29
1. Tim. 3.
Ezech. 38.
2. Pet. 2.
Iude. 2,

If there be any queſtion concerning iniquitie among Merchants (I dare ſay) was neuer ſeene the like: for good and honeſt Merchants preſent onely their Merchandiſes, expoſing them at and for a certaine price, to whomſoeuer pleaſe, and no one is compeld to buy or take them. But theſe iolly fellowes deale farre otherwiſe, for rudely they conſtraine the world, and well pleaſed, or ill pleaſed, all muſt paſſe through their cruell hands, and compulſiuely without any reſpite: their wares muſt bee bought according to their owne will, for otherwiſe, hee is an hereticke approoued, and if he haue no money, he muſt make meanes for ſome (how hard or lamentable ſo euer it be with him) for there is no dwelling on delayes with them.

Is not this a pittifull caſe, a poore man lying a dying, charged with a wife and children, and ſo woful is the miſerie, as in meere iuſtice it deſerueth mercy, and almes to be giuen the comfortleſſe widdow, to relieue both herſelfe and her family? But how deales theſe inhumane and cruell Merchants with her? In ſted of charitable prouiding for her, they come to make her much more poorer, and (be it by right or wrong) they muſt haue what they demaund: bread, wine, offerings, candles, oxe or cow, garments, or bedding, both meate and money; and all theſe they graſpe vpon, vnder the ſhadow of *Requiem*, *De profundis* and *Libera*. And ſince we are entred this important buſines, who euer heard of ſuch wickedneſſe among Merchants, as theſe men vſe? Publiquely, and without any bluſhing or ſhame, they ſell iuſt nothing, or elſe ſell to men, that (which by right) is their own, nay that which is far worſe, they ſell one & the ſame thing aboue a thouſand times. 1. Tim. 5. 3.

Let the bells of the Monaſteries aunſwer me, who cauſed them to be made? to whom doe they belong? And yet haue not theſe falſe Merchants made infinite profit of them? In like manner, the ground in the Church, or in the Church-yard, whoſe is it? whence came it? what, is it their owne paternall inheritance? vndoubtedly nothing ſo, but appertaineth to the people & pariſhioners. Let mee aske of them then, whence growes ſuch an audaciouſnes in them, as to ſell the very ſound of the bells, which they neuer procured to be made, neither yet take paines to make thē ſound? no no, they are more delicate Minſtrels. Or how dare they ſell and reſell the ground, where they haue nothing to doe. Indeede, according to their accuſtomed faſhion, they make it a deere earth, that ſo many times is vniuſtly paid for, & yet is daily to begin againe. They will aunſwer me (and that I very well perceiue) that it is the right of their Church, wherein I will eaſily yeeld vnto them: for properly, the right of theyr Church, is, to pill, poule, rob and reaue, which neuer was

De ſepulturis et rapinis. Proprie quatto modo.

vſed in the Church of Ieſus Chriſt, and therefore conſider (poore beguiled people) of what ſort ſuch Merchants as theſe are. Ieſus Chriſt commandeth, giue for nothing, ſuch things as hee hath giuen: but theſe Merchants in groſſe outrages, cannot traffick ſo, but apparantly ſhewe heerein, that they haue nothing in common with Chriſt. Nay, they declare alſo, that they are worſe then the Cananites were, when good *Sara* tooke her reſt in God: for they would take nothing of *Abraham* for the right of buriall. But he (who before the death of his wife, neuer poſſeſſed a foote of land) deſired to haue ſome right therein: thereby prefiguring, that one day (according to the promiſe diuine) it ſhould be wholy his, and would needs giue money to *Ephron*, the ſonne of *Zohor*, for a certaine poſſeſſion, where a Sepulcher was in an open field, which poſſeſſion was entirely giuen him, and adiudged an inheritance, with the vſuall fruits of the trees therein growing. And therfore it is moſt certaine, that this poore heathen man, would not take money of *Abraham* for nothing at all, but gaue him a faire inheritance: which theſe goodly Merchants will not affoord to poore people, for (without ceaſing) they take money forcibly, and yet it is not knowne wherefore.

Cananæus et negotiator idem.

Gene. 23. 11

As a paſtime (ſometimes) we may behold, the labour of theſe diſguiſed counterfeits, euen openly fighting as it were together, to haue the dead body of man or woman: The gray Fryers quarrelling againſt other gray Fryers: the Franciſcans againſt the Dominicans: the Auguſtines againſt the Carmelites: Blacke Friers againſt white: Mendicants againſt Capuchines: Prieſts againſt Munks: Vicars againſt Channons, and ſuch a ſort beſide of this kennell, as one may chaſe them away like Rauens and Vultures. That which I ſay is too manifeſt, and yet men cannot conceit, by what ſpirit theſe Merchants are thus tranſported, or what moues them ſo ſhameleſly to run like dogs after a pray, like Maſtiues after carrion: but onely a deſire to maintaine their fat feeding, theyr licenti-

licentiouſnes, or as they ſay, their eſtate, that is to ſay, their gourmandiſe and kitchin fare, for to other matters they giue but little regard.

And herehence enſues it, that when any queſtion ariſeth of a benefice, they vſually enquire, of what reuenews it is, how much it is worth, how much it will yeeld, what compaſſe it containes, how much it extends vppon the place, what profits ariſe vnto the Church: as by Baptiſmes, mariages, offerings, kiſſing the fingers, luminaries, obligations, pilgrimages: or if there be any terrible Saint, to raiſe a terrour, and (aboue all) if it be able to compell the people, or lay any taxation vpon them, by mortuaries, interrements, legats, anniuerſaries, & ſuch pretty inuentions impoſed vpon the people. And hereto the Latine prouerbe agrees very well, *vbi oues, ibi pelles*, that is to ſay, *If they get the flocke, they will haue the fleece to*, which is euidently to be diſcerned by their pouling & ſhauing. And in this caſe they are all of one occupation, not experienced in any trade els, ſo well as in this, to clip, cut, and pull from the poore flocke: I meane the poore people, whom they clip cloſe to the skin, deuoure, and pierce ſo neere, as they ſuck forth the very blood and ſweat, and by this rapine they will iollilie maintaine themſelues, euery one ſees it, but none knowes how to helpe it. Vbi oues, ibi lana.

What meane ye, you noble & vertuous Princes, Lords, Ladies and others, that you haue no regard at all to theſe Merchants? Although their height of pride wil not permit, that you may ſee into their dealings: you haue authoritie ouer them, will they or not, and it appertaines to you & no other, *to chaſtiſe, correct, and reprooue* the great exceſſe of ſuch thieues. Doe ſo then, leaſt it ſhould be verified of you, that which the Prophet *Eſay* ſaid: *Such Princes are Infidels, and companions of thieues*. But rather in the preſence of the liuing God, of whom you beare the name, and who hath giuen you the power of the ſword, to vſe it to his honor: that you ſhould defend innocents, and puniſh all malefactors; be found faithful & Rom, 13,4. Eſay, 1,23. Elohim.

iuſt, readie to all good, and reſiſting againſt all euill, euen to your vttermoſt power, in regard of the cauſes goodnes, for to you hath God committed it, and he onely can exalt or depriue yee, both of life heere, and that to come: for you may be well aſſured, that if you labour to honor him, he will honour you, if you exalt his truth, hee will exalt you for it.

Prouer.8. 15. *By wiſedome doth Kings raigne, and Princes decree or order iuſtice:* and the contempt of the diuine wiſedome, is the cauſe of all euills, both vpon Kings, Princes, Nobles, countries & nations, as may be apparantly noted in *Dauid*, *Salomon*, *Ezechias*, *Rechab*, *Manaſſes* and others.

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Dan.2.44. Rom.8.12. God only, who transferreth Kingdomes as himſelfe pleaſeth: if then he ſtand for you, who ſhall be againſt you?

Oh that you were ſo prompt and vigilant, to cauſe & procure the honor of God, as theſe couetous Merchants are readie and diligent, in following their affaires, narrowlie looking that nothing may eſcape them: Oh then it were a happie caſe, and all would goe well.

Of their ſtudie and diligence we neede not to ſpeake, euerie one ſees it, they haue an hundred eyes euermore watching, euen as the Cat doth for the Mice: neuer did *Argus or Ianus* looke more perfectly, both before & behind them, there they doe. If the bells ſound in any place (as themſelues ſay) then theſe nimble gallants ſtirre and run for an Obit: but God knowes it is for no meane prouender.

If the Maiſter or Miſtreſſe of any houſe be ſick (prouided

uided they haue any riches at all, for of poore beggers there is no reckoning) and that there be anylikely-hood of death: theſe Merchants are not long abſent, and then there muſt be ſome remembrance had for their ware-houſe, the Church, th- Monaſterie, ſome anniuerſarie foundation, or ſome teſtamentall donation, or ſuch like, for they will not depart the place, without ſome bootie, or elſe the parties are preſentlie heretiques and *Lutherans*. And God knowes what trecheries, what falſities, yea, what meere cooſenages day by day they commit & carie, from the houſes, the families, or the children, ſomewhat muſt be had, and it muſt be good, & in good meaſure too, for their demaunds muſt be anſwered.

If any young people marrie, theſe Merchants muſt come thether, to viſite the bed of the married couple.

If a woman lye in childbed, our Merchants are not long thence, there they muſt feaſt, and part with monie too like Minſtrelles. In breefe, be it death, or be it in life, all helpeth ſtill to maintaine their markets, there is neuer vacation, or interim of their trafficquing. Nay, much worſſe matter beſide, which modeſt eares would tingle to heare, hardly is my match of marriage, eſpeciallie if it bee where they may preſume: but the poore damoſell ſtands to the mercie of their luſt, vnder that curſſed and cunning cloake of ſhrift, and ſome will not ſtick to make vaunt thereof, and (if it fit their turne) they will keepe the marriage of ſo long as they liſt, and liue as though they might commaund it.

In concluſion, it is to bee noted, that amongſt this great cohort of Merchants, yee haue two ſeuerall ſorts, notwithſtanding they liue all by the impuritie of this libertie: the one ſort, they gouerne their cauſe by croſſe and rude tirannie, the other, only by ſmooth-faced hipocriſie. The firſt are they, that openly do compell the people, to buy their Merchandiſes, without any helpe or remedie: they muſt paſſe along, or yee muſt be murdered or ſlaine by them, or (at the leaſt) be excommunicated

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from their Sinagogue.

The other haue no leſſe vſurped by ſuch power of commanding, and yet haue attained thereto by another kind of meanes, to wit, by apparance of pouertie, carying wallets on their necks, feigning ſuch a ſimple ceremonie of diſſembling, & euen made a vertue (as it were) of creeping cunning, like vnto the Scribes, Saduces and Phariſies, making a very ſale of themſelues. Sometimes they would giue away their owne garments to the diſeaſed, pretending no meane ſanctitie: who (notwithſtanding) haue afterward beene paide a hundred fold for it, thus can they tell (without ſo much as meerly touching) ſubtilly to trade and commerce their merchandiſe.

Then theſe hypocrites haue beene ſeene ducking and bowing downe their heads in the high waies, chaunting and warbling, yea, beeing Merchants of their own good works and merrits, as if they had them to ſell to others. And publiquely it is giuen forth to be vnderſtood, that the friendes and benefactours to their Orders, by the merits of theſe holy Fathers, haue gained Paradiſe. Thus ſtick not they to ſet a ſtaine vppon faith, driue the moſt holy name of Chriſt Ieſus into darknes, and openly blaſpheme the grace and mercy of our Lord God: which is neuer to be conquered by worke or merit, for then grace were not grace. Neuertheleſſe, by ſuch lyes and exquiſite fictions, theſe arrogant, ſuperſtitious, groſſe-headed truants, and miſerable gutlings, traine vp in, and nouriſh poore ſimple people.

I may well tearme them miſerable, for on the earth neuer were any people, in al degrees more vile & wretched: they disfigure & teare their fleſh, they buffet their faces, and torment their whole bodies, to appeare to the world what they are not, yet to auouch their villany, they will not ſticke to damne themſelues. And if at any time they ſee a young child, (prouided he be of rich and good parents) they will labour all they may that he ſhall be birdlimed, and got into their brotherhood, to bee made like

vnto

vnto themſelues. To ſuch people, Ieſus Chriſt himſelfe giues a malediction, when he ſaith. *Woe be vnto you Hypocrits, for you compaſſe Sea and land, to make one of your profeſſion: and when he is made, yee make him two fold more the child of hell, then your ſelues.* Math.23. 15.

Behold their ioy and conſolation, in drawing any one to be of their condition: becauſe it is moſt certaine, that the conſolation of the wicked is, to haue ſuch as themſelues are. That which I ſay, is true, nor is it ſpoken with any affection or deſire to ſay ſo: but to the end, that of ſuch impoſtures, (that ſeeme outwardlie to bee ſimple ſheepe, but *inwardly are foule rauening Woolues*) the flock of Chriſt Ieſus, which are among them (for vndoubtedly there be ſome) by the aſſiſtance of the great Sheepheard, may be defended and deliuered. And that of all ſuch as are in errour and darkneſſe, it may bee intirely verified, which Saint *Peter* ſaith of them. *Yee were as ſheepe going aſtray, but are now returned to the Sheepheard and Biſhop of your ſoules.* Conſolatio miſerorum. Math.7.15. 1.Pet.2.25.

Now in this caſe we neede not dwell vppon the greatneſſe of their number or multitude, their riches & power: for it is much better to heare one ſole *Micheas*, then the foure hundred falſe Prophets: one only *Elias*, then all the ſacrifiſers to *Baal*: the good and fillie *Simeon*, and *Anna* the auncient widdowe, then the Phariſies, Sacrificers, Scribes and Doctours, that (of Gods houſe) haue made a denne of murderers and theeues. The ſucceſſours of whom, I hope the Lord God will ſhortly make knowne to all Kings and Princes, and other Lords of power and authoritie: to the end they may remedie and prouide, ſo that the vengeance of God doo not elſe fall vpon their people, and whole lands together. 2.Kings.22. 2.Kings.18. Chap.19. Luke.2.

For ſo many ſubtilties haue they run thorow, as is impoſſible to be vttered: witneſſe the falſe and counterfeit ſpirit, that about ſome nine or ten yeares ſince, was maliciouſly, yet cunningly inuented among the gray Fryers of *Eureux*, in their owne Couent: and now newlie, a-

yeare

yeare ſince, the very like deuilrie, by the gray Fryers of *Orleaunce*, to the great ſcandale, not only of this Kingdome, but likewiſe of all other nations. And being a matter of it ſelfe ſo euident, ſo common, and notorious to all men of wiſdome and iudgement, to ſpeake any more thereof at this inſtant, I forbeare: expecting when ſuch iuſtice will be inflicted, as may ſerue for an example to the whole world. For, if we vſe to puniſh ſome perticuler perſon, for follie or a ſmall offence committed: how much more then ought Hypocrits to be ſeuerlie chaſtiſed, that (vnder the cloke and ſemblaunce of holines) abuſe poore people, to the great blaſpheming of God, & defamation of their neighbour? Let all the world then hold it for aſſurance, that if iuſtice doo not render ſuch correction, as therto rightlie appertaineth: the Lord God will inflict ſuch a terrible vengeaunce, as the whole frame of the earth will tremble at it.

In like manner, the deceipt and great abuſe, which men of the ſame qualitie committed in England, by their holy Saint *Ione*, was there any that knew how to thinke of it? Moreouer, what ſhall one ſay of the *Miſerere*, or *Vade in pace*, which ſuch diſſembling Hypocrits, with hollow ſighes, halfe broken harts in appearaunce, and counterfe it teares, can well tell (ſometimes) how to let come from themſelues, to be rid out of all daunger, when they ſtand in feare to be detected and accuſed? Oh wickednes, oh bold faced impudence, able to ouerreach and beguile very wiſe iudgements.

There are a thouſand other things wherof I could truly make deliuerie: but the rather I abſtaine & deſiſt frō ſo doing, as fearing to ſcandalize the weake and infirme.

Hauing then ſaid ſomewhat, concerning theſe craftie Foxes, and cauteous Merchants, with whom alſo I coupell both Hermits and Wood-walkers: it were as needefull I thinke, to ſpeake of another great troupe of Merchants, as cunning, or more skilfull then theſe commercers: who name themſelues ſhe-Munks, Nunnes, Re-

cluſes,

cluſes, Raile-wearers, Religious women, Chanonneſſes, Weanlings from the world, Siſters, Gods daughters, Repentants, & a number more of like vermine: but I reſerue theſe kinds of holines, till ſome more apt and better beſeeming ſeaſon. Yet notwithſtanding, it ſhall not be amiſſe to note and remember, that there are two ſorts of theſe Repentants: ſome, without the vertue, carie only the name, & before they can be receiued into the Siſterly conſort, it is neceſſarily required (vnder your fauour) that they ſhould haue firſt played at our French game of *Nauet*. Others, haue not the name, neither is it requiſite, before their entertainment into the eſtate, & albeit they haue exerciſed the former game, yet they are ſayd then to be truly repentant, they are hartily ſorrowfully, & can afford to be captiues, impriſoned, detained & faſt lock vp, without any ſuch deſeruing: yet ſuddenly are not aſhamed, to be eaſily induced to any liberty. For this time, I commit all to the cenſure of the wiſe, & faithfull louers of truth, whō I humbly entreat, to encreaſe amplifie & dilate on that, which I haue ſo rawly & breefely runne thorow, yet would haue gon further, but I feared to offend the Reader, by my rough & harſh ſtile. It ſuffiſeth me, to haue any way diſcouered the euill that ſo wounds vs, to giue only occaſion therby, to people of vertuous deſires, to conſider more vpon it hereafter: finally hoping, by the goodnes of the Father of al mercies, for ſome gracious deliuerance. And that of his grace he wil free vs, from the darknes of errours, falſhood, idolatry & infidelity, whereinto we are moſt miſerably falne: becauſe we haue left his pure & holy word, to follow our owne oppinions and fooliſh fantaſies.

For ſatan the tempter, the enemy to our ſaluation, by deceipt, *hath transformed himſelfe into an Angell of light*, and vnder the ſhaddow & couller of truth, continually would withſtand the will of God. As, among other things, ſo is it certaine concerning the body of *Moiſes*, which was buried by God: but no man *knoweth of his ſepulcher vnto this day*. Neuertheleſſe, the deuil laboured to haue it knowne & reuealed: but the Angel of God reſiſted him, invoking againſt him the power of the Lord. For queſtionleſſe, the falſe Serpent would haue abuſed the body, & 2. Cor. 11. 14. Deut. 34. 6. Iude. 2. 9.

made the bones of the holy Prophet as reliques, therby to haue raiſed ſome new place of deuotion, ſome goodly pilgrimage, or ſome new ſtrange fantaſticke kind of ſeruing God, contrarie to that which himſelfe hath commaunded. Which the following Prophets ſhould hardly haue reproued and condemned, without great paine & penaltie: in regard of his great excellence and ſanctitie, by whom God had done ſuch meruailous works. For fooliſh men, doe regard the workes of the Saints ſo much, as they forget him that (by them) did performe them indeed. Aſſuredly, vnder ſuch cullour & wel-ſeeming apparance, the deuill would haue mightily preuailed and triumphed: euen as ſince then he hath done, & day by day attaines vnto in very many places. As appeares by S. *Reynard* at Paris: the *Iacobines* God at *Berne*: S. *Dolme* in *Brie*: our Lady of *Loretta* at *Biſors*, and infinite other abuſes. Alas, what horror is come vpon the vniuerſall world by this meanes? and what maſſe of goods, gold & ſiluer, haue theſe Merchants brought in to themſelues, by this falſe backe doore?

Where is the hart, that euer could conceiue, or the tongue that knew how to declare, all the voyages, all the ſaluage newe pilgrimages, which (one after another) haue beene inuented? There are ſo many kinds of Saints, as of people and beaſts: as S. *Loy* for horſes, S. *Anthony* for Swine: S. *Luke* for Oxen: S. *Iohn* for Lambes: S. *Hubert* for doggs: one for Goates, another for kine: S. *Ferriol* for Geeſe, and others for the reſt.

Now concerning men and women, there is a great plantation made of thē, for there is not a member belonging to the body, nor any maladie hapning to men, but it hath a Saintlike medicine. S. *Iob* (which was neuer heard of) heales the great and ſmall Poxe: S. *Apolune* the toothach: S. *Quintine* the cough. There are many healers of Agues, and indeede ſuch a number of them, as they are great hinderance one to another. S. *Clare* helpes the diſeaſe of ſore eyes: S. *Auertine* the headake, but onely in women. S. *Main* healeth ſcabs, but firſt of all he is a breeder of beggers. Some there are (I leaue S. *Gyles* in *Conſtantinople*,) that can skill of getting women with child, or cauſe them to conceiue: of ſuch Saints, enow are to be found among

among the *Cordeliers*, or gray Fryers, and other luſtie Munks. S. *Margaret* helps the Gout, when ſhee is giuen to vnderſtand thereof. One findes out loſt things: one ſerues for going; an other for returning: one ſerues for beginning of matters, another for ending them: neuer were ſo many workmen ſeene, nor euer did any man come into ſuch a Faire.

But aboue all them that one would beſt thinke on, there is no one ſo liuely and iolly as S. *Mathurine*, I can beſt deſcribe you this Arch-ſinger, by ſuch cõmon phraſe as we vſe of him whom we ſee very liuely and pleaſantly diſpoſed, wee ſay this, *His head is full of iolly Robbins*. Now for ought I ſee, there are few but may make a voyage to this merry Greeke: and I am of the minde, that all ſuch as find their heads crazed and out of tẽper, they were beſt to let him haue the kembing & currying of them, God knowes how they will be guided elſe, for a *Miſerere* of theſe holy Fathers will hardly then help them.

Laſt of all (in charitie) I recommend to theſe diſcipliners & ſcourdgers, all thoſe that henceforth ſhall be ſo angry, for yee ſhall neuer ſee one in that anger, but he may be iuſtly taxed of folly. Wherefore, whoſoeuer it be, I entreat hee might be well laſhed, and layd on after the beſt manner, to the end hee may brag of the greater ioy thereby, and let them that whipt him, drinke wine well for their labour. Was it not a good almes, to haue one of theſe gallants (in meere charitie) well whipt, that tearmed himſelfe an Amner, I know not whether hee were of *Nice*, or of any other place, but ſome 3. yeeres ſince, or there about, in the goodly Cittie of *Abbeuile*, hee walkt the round among the reſt of the Whippers. And the better to declare this deceit, you muſt noate, that when the Queene made her entrance into the ſaid Cittie, hee made haſt to get in before her comming, determining there to aduaunce himſelfe, that is, to ſhew of whence he was. For on a day, after he had ſaid Maſſe, in the Church which they call S. *Vlfran*, hee plaide his gambalds vnder the whip, and euen like a Tumbler, let himſelfe fall downe, feigning a ſuddaine rapture, or, as if he ſaw ſome celeſtiall viſion. Soone after, this honeſt Domine, would needs perſwade the ſimple by-ſtanders, that hee had ſeene the virgine

Mary, accompanied with ſome other Saints, as S. *Peter* and S. *Paule*, who had reuealed to him ſome diuine ſecrets. Now this was the rather publiſhed for truth, by the ſupporters of his cõdition, I meane the valiant pillers of the Church. Albeit it was altogether a lie and fable, as the man himſelfe afterward confeſſed, ſaying: that he did this deuiſe to no other end, but onely to be thought the holyer man, and that his words might be the better credited.

Behold the inuention of a worſhipfull workman, that feared not to lie and offend God grieuouſly, by mocking, to accompliſh his owne idle fantaſie. S. *Paul* hath expreſly written, that the truth of God hath no need of our lying, & that we ſhould neuer do euil, to haue good enſue thereby: but what do ſuch people care for S. *Paul* & his writing? Wherfore, ſuch a companion, aboue all the reſt, like a foole as he is, and all ſuch like him, ſhould be ſent to good S. *Mathurine*, and there, as a holy body be ably releeued, merily curried, walked, whipt, and laſhed, to let him vnderſtand, that this it is to be either a foole, or a wiſeman, eſpecially in matters of ſuch weight. For aboue all follies that one can doe, ſay, or thinke, the greateſt of all is, when a man will thus counterfeit in things belonging to God. Oh how the world hath beene in times paſt, and yet is poyſoned with great errors of ſuch wretches and falſe ſeducers!

There be alſo many other Saints beſide, for ſundry occupations, euery one buſied in his owne imployment. S. *Criſpin* makes ſhooes: S. *Roch* keepes the reckoning: S. *Comme* healeth hurts and wounds: S. *Yues* ſerues proceſſe or ſcirations: S. *Honorius* cures the wormes: one rides on horſebacke, another goes on foote: one is ſtark naked, the other well clothed, beyond all compaſſe is it to ſpeake of them all. Wherefore I will defer my purpoſe therein till ſome other time, awayting on the Lords good leyſure: whoſe name be euermore exalted, praiſed and magnified, with his onely beſt beloued Sonne our Sauiour Ieſus Chriſt, who by his blood cleanſed vs from all our ſinnes: his name be eternally bleſſed world without end. Amen.

FINIS.